

CEREMONIAL GUIDE

TO

HIGH MASS

IN

ECCLESIA ANGLICANA

BY

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AND THE

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A Short Conspectus.

By the Rev. A. H. BAVERSTOCK, M.A.

It may be well to give a brief *rationale* of the Mass of Western Christendom, and to relate it to the Mass as it appears in Anglican formularies, as the result of 16th century modifications, not altogether fortunate, of the historic liturgy.

Briefly, the Mass may be said to fall into three main sections. The first is *preparatory*, involving the preparation (a) of the ministers, by a brief office said before the altar; (b) of the worshippers, by acts of praise, of prayer, and especially of faith; (c) of the gifts or elements, which are set upon the altar and offered to God.

The second constitutes the main body of the Eucharistic action, and opens with the appeal to the congregation to lift up their hearts in *thanksgiving*, followed by the Trisagion or Sanctus which appears at this point in all liturgies. This is followed by the Canon of the Mass, which includes prayer for the sanctification of the gifts, that they may become by the operation of the Holy Ghost the Body and Blood of Christ, and the actual *consecration*, with the words of institution (This is My Body, &c.), this involving the offering of the Holy Sacrifice, or of Christ as present under the separate forms of bread and wine in a sacrificial mode of presence, as the Lamb of God. Finally, in this central part of the service, comes the *communion*, consummating the sacrifice, the priest communicating of necessity, and others at will.

The third or post-communion portion of the Mass consists of thanksgiving and the dismissal of the people with the Blessing. Thus we get:—

A.—PREPARATION—

- (a) Of the ministers. Ps. XLIII., confession and absolution, &c.

The English Prayer Book reduced this to the opening Paternoster and Collect for Purity.

- (b) Of the worshippers. Introit, Nine-fold Kyrie, Gloria in Excelsis, Collects, Epistle, Gradual, &c., Gospel, Sermon, Creed.

The Prayer Book has lost the psalmodic enrichments, and the Gloria in Excelsis, placed as a thanksgiving at the end of the service, and has imported the Ten Commandments, used in connection with the Kyries.

- (c) Of the gifts. The Offertory, with accompanying prayers.

The English Prayer Book combines at this point, in the prayer for the Church Militant, the Prayer for the Church at the Offertory and the more detailed intercession which forms the opening of the Roman Canon. It further introduces a special preparation of the communicants, consisting of confession and absolution, the Comfortable Words and the Prayer of Humble Access.

B.—MAIN BODY OF THE SERVICE—

- (a) The Eucharistic Thanksgiving (*Sursum corda* and *Sanctus*).

Prayer (*Te igitur*), praying acceptance of the offering and blessings on the Church and on individuals.

- (b) The Canon. Prayer (*Quam oblationem*) for the sanctification of gifts.

Consecration with words of Institution (*Qui pridie*).

Various petitions, including Commemoration of Passion, Resurrection and Ascension of Christ, and memento of the departed, concluding with the Our Father.

In the Prayer Book the Prayer for the consecration has been embedded in the Prayer of Humble Access, and the Our Father, which should be the climax of the Canon, has been postponed till after the Communion.

- (c) The Communion.

C.—THE POST-COMMUNION—

- (a) The *Communion*, a verse from Holy Scripture. Not found in Prayer Book Liturgy, the Our Father taking its place.

- (b) The *Post-Communions*, corresponding in number to the Collects. Replaced in the Anglican Liturgy by two alternative prayers of oblation and thanksgiving, and followed by the Gloria in excelsis.

- (c) The Blessing.

The growing tendency to restore to the English Eucharist the psalmodic enrichments of the older rite, to omit novel features (e.g., the Commandments), and to revert to the ancient order, is evidence of a growing dissatisfaction with the alterations imposed on a basis of questionable orthodoxy by state authority in the 16th century.

Ceremonial Guide.

THE "comprehensiveness" in the Church of England creates great difficulties in formulating order in the celebration of the Blessed Sacrament of the Altar.

The desire to be Old English on the one hand, or to conform to the usages of Latin Christendom on the other, lead to much misapprehension of the differences between that which is called Sarum, and Roman. It were better if the two were called one rite, with slight alterations between the mediæval and the modern.

The Canon of the Mass is in all essentials the same as the Church has observed since the very early ages. In non-essentials each diocese in each nation regulated its own sequence of colours and commemoration of local saints, throughout the Middle Ages, and the Use of Sarum has been so unduly magnified that it has become a bugbear. The Mass of Sarum was the same as the Mass in St. Peter's at Rome, whether in the fourteenth century or at the present time. The large, flowing chasuble was the form used in France, Spain and Italy. It was confined to no one country or one rite; and it was in comparatively modern days that the French were the first to cut away parts of the chasuble, stiff with gold embroidery, to give the priest free use of his arms in offering the Sacrifice of the Altar.

The varying order of censing shrines, etc., was according to local possessions; but that can raise no difficulty in the Church of England since Henry VIII. saw to it that none remained.

Greater difficulty is found in the different forms with which the clergy endeavour to enrich the

shorn and distorted Liturgy of the Book of Common Prayer. The greater number supplement it from the Latin rite, some revert to the former placement of some of the great features in the Mass; and thus, our handbook of ceremonial will not apply to all English Catholics.

These directions follow the Prayer Book, and notes refer to various portions which are frequently transposed.

Errata.

- Page 12. Under Liturgical colour—WHITE, add "Nativity of St. John the Baptist."
- Page 24. *Note.*—After Lent read, "unless a Feast occurs."
- Page 25. *Note.*—Read, "Octaves" in place of "Octave."
- Page 27. *Note.*—Add to the Sequences—
"Seven Sorrows of the B.V.M."
—*Stabat Mater.*

GENERAL NOTES.

GENUFLECTING AND BOWING.—Should the Blessed Sacrament be reserved on the altar at which High Mass is sung, genuflection is made on approaching to or departing from the altar; when passing the altar, except by the subdeacon when taking the Gospels to be kissed by the celebrant, or after the Consecration, when the deacon, subdeacon and ceremoniaris genuflect before moving or after arriving at their positions at the altar.

When the Blessed Sacrament is not reserved, nor present on the altar, bowing is substituted for genuflecting.

KISSING.—When the deacon takes anything from, or gives anything to the priest, he kisses the object and the right hand of the priest.

In Masses for the Dead all kisses are omitted.

In Advent and Lent in place of the Dalmatic and Tunicle, folded chasubles are worn by the Deacon and Sub-deacon, except on the 3rd Sunday in Advent and the 4th Sunday in Lent. On these two Sundays Purple Dalmatic and Tunicle are worn if the church does not possess rose-red vestments.

Towards the end of the last Collect the Sub-deacon takes off the folded chasuble and resumes it again after receiving the celebrant's blessing at the conclusion of the Epistle.

The Deacon takes off the folded chasuble and assumes the so-called broad stole which he wears deacon-wise over the real stole before receiving the book of Gospels from the Ceremoniaris. He wears this till after the communion of the Priest. When he has moved the missal to the Epistle side of the Altar after the Ablutions he takes off the "broad stole" and again puts on the folded chasuble. If it is not the custom of the church to use folded chasubles, or the church does not possess them, the Deacon and Subdeacon wear the usual vestments without Dalmatic and Tunicle.

NOTES ON THE CLASSIFICATION OF FEASTS, &c.

Sundays are divided into two classes—

1. Advent Sunday, all the Sundays in Lent, Easter and Low Sundays, and Pentecost.

(These take precedence of any Feast which may occur on them).

2. The last three Sundays of Advent, the three Sundays before Lent.

(These take precedence of any Feast except a Double of the First Class).

All other Sundays in the year rank as Semi-Doubles except Trinity Sunday.

FEASTS AND OTHER HOLY DAYS are divided into Doubles of the First and Second Class, and Greater and Lesser Doubles. Doubles of the First and Second Class and Greater Doubles are sub-divided into Primary and Secondary.

1. PRIMARY DOUBLES (1st CLASS).

Christmass Day, Epiphany, Easter Day with the three preceding and two following days, Ascension Day, Pentecost and the two following days, Trinity Sunday, Corpus Christi, Immaculate Conception B.V.M., Annunciation B.V.M., Assumption B.V.M., Nativity of St. John the Baptist, St. Joseph (March 19th and Wednesday after Easter II.), SS. Peter and Paul, St. Michael, All Saints, Dedication of a Church, Feast of Title, and Feast of the Patron Saint.

2. SECONDARY DOUBLE (1st CLASS).

The Most Sacred Heart of Jesus (Friday after Octave of Corpus Christi).

3. PRIMARY DOUBLES (2nd CLASS).

The Circumcision, Transfiguration, Purification B.V.M., Visitation B.V.M., Nativity B.V.M., St.

Andrew, St. Thomas, St. John Evangelist, St. Matthias, SS. Philip and James, St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude, St. Mark, St. Luke, St. Stephen, Holy Innocents, St. Anne, St. Lawrence.

4. SECONDARY DOUBLES (2nd CLASS).

The Most Holy Name of Jesus, Invention of the Holy Cross, the Most Precious Blood of Jesus (July 1st), Seven Sorrows B.V.M. (Sept. 15th), the Most Holy Rosary (Oct. 7th).

5. PRIMARY GREATER DOUBLES.

The Holy Guardian Angels (Oct. 2nd), Beheading of St. John Baptist, St. Barnabas, St. Benedict (March 21st), St. Dominic (August 4th), St. Francis of Assisi (Oct. 4th), St. Francis Xavier (Dec. 3rd).

6. SECONDARY GREATER DOUBLES.

Exaltation of the Holy Cross, Seven Sorrows B.V.M. (Friday after Passion Sunday), St. Peter's Chains, Conversion of St. Paul, St. John before the Latin Gate, Commemoration of St. Paul (June 30th).

GREATER FERIAS are divided into two classes:

1. Ash Wednesday, Monday, Tuesday and Wednesday in Holy Week.

(These take precedence of any Feast that may occur).

2. Week-days of Advent and Lent, Ember Days in September, Rogation Monday.

(These take precedence only of simple Feasts that may occur).

The Vigils of Christmass and Pentecost are privileged Vigils, and take precedence of any Feast. The Vigil of the Epiphany is also a privileged Vigil, but gives way to any Double of the First or Second Class that may occur.

OCTAVES are either Privileged, Common or Simple.

Privileged Octaves are divided into three orders:

1. The Octaves of Easter and Pentecost.

(The days within the Octaves of these Feasts take precedence of any Feast that may occur).

2. The Octaves of Epiphany and Corpus Christi.

(On the days within these Octaves only Doubles of the First Class may be celebrated).

3. The Octaves of Christmass Day and Ascension Day.

COMMON OCTAVES.

Those of the Immaculate Conception, Assumption, Nativity of St. John Baptist, Solemnity of St. Joseph (Wednesday after Easter II.), SS. Peter and Paul, All Saints, Dedication, Feast of Title, Feast of Patron Saint.

(The days within these Octaves take precedence of all simple Feasts, and the Octave day of each of any Feast except a Double of the First or Second Class).

SIMPLE OCTAVES.

Those of the Nativity B.V.M., St. John Evangelist, St. Stephen, Holy Innocents, St. Lawrence.

(The Octave days of these Feasts take precedence of all simple Feasts).

THE LITURGICAL COLOURS.

These are five in number, and the present Western rule for their use is as follows :—

WHITE—On all Feasts of Our Lord, Our Lady, Trinity Sunday, Conversion of St. Paul, St. John Evangelist, the Holy Angels, Confessors, Holy Virgins, Matrons and Widows, All Saints, and St. Mary Magdalene.

RED—On Pentecost and during the Octave, the Feast of the Precious Blood, the Invention and Exaltation of the Holy Cross, all Martyrs and Holy Innocents if it fall on a Sunday, always on its Octave day.

PURPLE—In Advent and Lent, on Vigils, except the Vigil of the Epiphany, Ember Days unless a Feast occur, and Holy Innocents' Day.

GREEN—On the Sundays and Ferias from the Octave of Epiphany to Septuagesima, and from the Second Sunday after Trinity to Advent.

BLACK—On Good Friday and all Masses for the Dead.

Note—On all Sundays within Octaves, except those of the Epiphany, Ascension and Corpus Christi, the colour is of the Sunday, viz., green.

Abbreviations in the following charts.

P. Priest, who sings the Mass.

D. Deacon.

S. Subdeacon.

C. Ceremoniarius.

✠ Crucifer.

T. Thurifer.

AA. Acolytes.

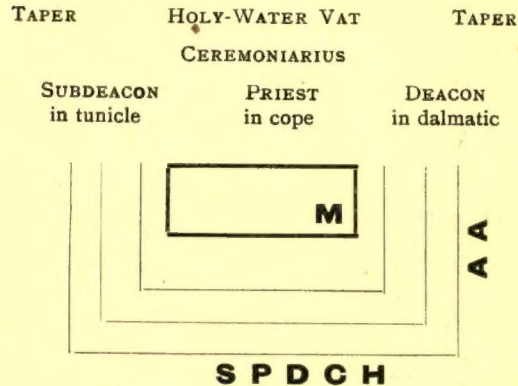
H. Holy Water.

M. Missal, or Altar Book.

FOR THE ASPERGES.

"Every Lord's Day before Mass bless water wherewith the people may be sprinkled, and for this have a proper vessel." (Leo. IV. in his charge to the clergy, A.D. 847).

ORDER OF ENTRANCE.



Arrived before the altar, all kneel. The **P.** receiving the *aspersory* or sprinkler from the **D.** intones the first words of the antiphon, "Thou shalt purge me," which the choir takes up. The **P.** sprinkles the altar thrice, signs himself, rises and sprinkles the ministers.

All stand: accompanied by the **D.** and **S.** the **P.** proceeds to sprinkle the clergy in choir (if any), those in the choir, the servers and then the people. Sometimes this is done from the chancel steps, but the better way is to pass down the nave, sprinkling those on the Gospel side going down and those on the Epistle side as he returns to the sanctuary. Meanwhile he recites the psalm in a low voice. The **AA.** remain by the credence, facing across the sanctuary.

THE ASPERGES

(Sung from Trinity to Palm Sunday inclusively).

Thou shalt purge me, O Lord, with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow. Have mercy upon me, O God, after Thy great goodness. Glory be to the Father, etc.
Ant. Thou shalt purge me, etc.

(Sung from Easter to Whitsunday inclusively).

I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they should say, Alleluia.

Praise the Lord, for He is good; for His mercy endureth for ever.

Glory, etc.

The Priest, being returned to the foot of the altar, chants:

℣. Show us, O Lord, Thy mercy.*

℟. And grant us Thy salvation.*

℣. O Lord hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

LET US PRAY.

Hear us, O holy Lord, Almighty Father, Eternal God; and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

The Ministers go to the sedilia, where the **P.** changes his cope for the chasuble; the **D.** and **S.** put on their maniples; all return to the pavement before the Altar.

* Alleluia is added from Easter to Whitsunday.

HIGH MASS.

(Without the Asperges).

ORDER OF ENTRANCE from the sacristy, up the chancel to the altar, when there is a procession.

THURIFER
TAPER CRUCIFER TAPER

THOSE WHO SIT IN CHOIR

TORCH BEARERS FOR THE CANON
(two by two)

CEREMONIARIUS

SUBDEACON PRIEST DEACON
in cope

ORDER OF ENTRANCE when there is no procession.

TAPER THURIFER TAPER

THOSE WHO SIT IN CHOIR

TORCH BEARERS FOR THE CANON
(two by two)

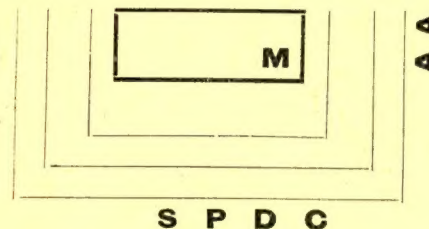
CEREMONIARIUS

SUBDEACON PRIEST DEACON
in chasuble

Processions were made on special occasions for penitence or joy from the fourth century. In many English Churches they are made on every possible occasion, whereas in the Latin Church they are seldom observed except when the Blessed Host is carried.

THE ORDINARY OF THE MASS.

THE PREPARATION.



Arrived below the altar-steps, the **AA.** open for the Sacred Ministers to pass, and then go to their places on the Epistle side of the altar, by the credence, and kneel.

The **D.** gives his biretta to the **C.**, with both hands he receives the **P.'s** biretta, kissing the hand of the **P.** and gives biretta to **C.**

The **C.** passes behind **P.** and receives biretta of **S.** placing all three birettas on the respective seats of the sedilia; returning to the lowest plane he kneels during the Preparation.

After delivering up their birettas, all genuflect.

While the choir sings the Introit the Sacred Ministers say the Preparation. At the words:—*you brethren*, the **P.** inclines towards the **D.** then the **S.** The **D.** and **S.** incline towards the **P.** at *May Almighty God have mercy upon thee, etc.*, and bow profoundly when saying *Confiteor*, and turn towards the **P.** when he says—*May Almighty God have mercy, etc.*

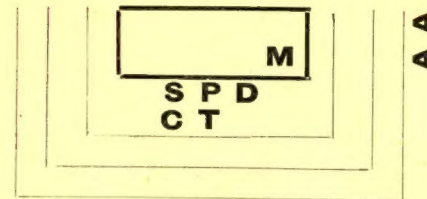
In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the psalm *Give sentence with me, O God*, is omitted.

After the Versicles and Responses the Sacred Ministers ascend to the altar, the **P.** saying—*Take away from us, etc.* The **D.** and **S.** raise the alb of the **P.** that he may not stumble.

The Preparation is an act of Humility before approaching the altar. It was ordered, and set forth in the Codex Chisuis of the 10th Century. It is founded on the injunction of St. James the Apostle to "Confess your sins one to another, and pray one for another, that you may be saved."—*St. James v., 16.*

The absolutions in it are not authoritative, but supplicatory.

BLESSING OF INCENSE.



The **P.** kisses the altar, and turns by his right.

The **C.** and **T.** approach the foot-pace. **T.** gives boat to **C.** who gives it to **D.**

The **S.** stands at left of **P.**, facing the altar.

The **D.** takes boat from **C.**, kisses the spoon and gives it to **P.**, kissing his hand saying—*Bless, reverend father, or Sir, a blessing.*

The **P.** puts three spoonful of incense into the thurible held by the **T.**, hands the spoon to **D.** who kisses the hand and spoon and returns boat to **C.**

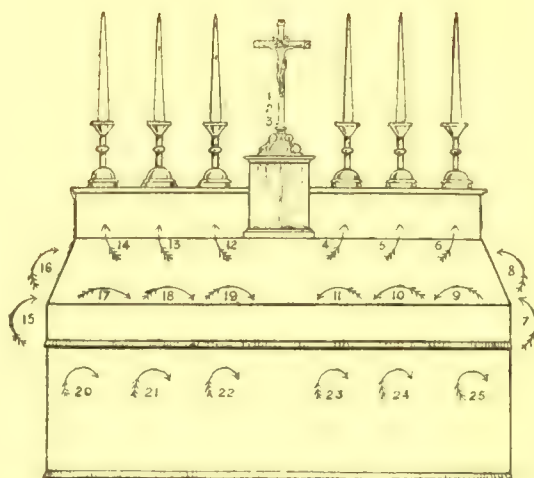
The **P.** with left hand on the altar raises the right saying—*Mayest thou be blessed by Him in whose honour thou art to be burned.*

T. closes thurible, **D.** takes it with his right hand by the top of the chains, and with his left at lower part near the cover. Kissing the top holder of thurible the **D.** gives the top of chains to left hand of **P.** and lower part to right hand, kissing the hand.

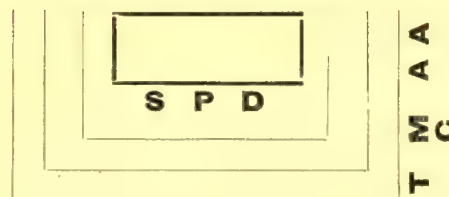
The **T.** takes the boat from **C.** and descends to the pavement on Epistle side.

The **C.** removes the missal and stand, descending to the lowest step until the **P.** has censed the Epistle side of the altar.

Kissing the altar signifies the joining of our humanity to His Divinity by His great love.



INCENSING THE ALTAR.



The **P.** turns to the altar, the **D.** on his right and the **S.** on his left raising the chasuble. All genuflect, if the Blessed Sacrament be present, otherwise they bow.

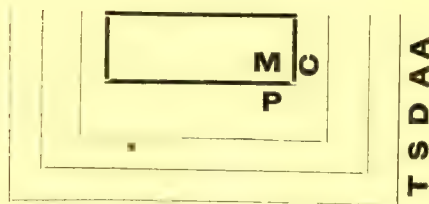
The **P.** incenses the Crucifix with three double swings (1, 2, 3); and then the altar, first on the Epistle side with three swings towards the back (4, 5, 6), two at the end—one (7) at the lower part and another (8) at the upper part. Three swings along the front of the *mensa* (9, 10, 11)—genuflect—three towards the back of the Gospel side (12, 13, 14), two at the end (15, 16), three along the front of the *mensa* (17, 18, 19), and six along the front from the Gospel to the Epistle corner (20—25). See diagram.

While the Gospel side is incensed the **C.** replaces the Missal at the Epistle side.

In Masses for the Dead the altar is incensed only at the Offertory.

The offering of Incense is the recognition of the Godhead. As the Jews were commanded by God to burn incense in the worship of the Temple to His honour, and that it should cover the Mercy Seat, so is incense offered in Christian Worship.

INCENSING OF PRIEST.



At the Epistle corner the **P.** gives the thurible to **D.** and remains facing south.

The **D.** receiving the thurible and kissing the **P.**'s right hand descends to the pavement on the Epistle side and censes the **P.** with three double swings.

The **S.** steps from the foot-pace and passes the shortest way to the side of the **D.**, facing the **P.**

The **C.** stands at left side of **D.**, or Epistle corner of the altar.

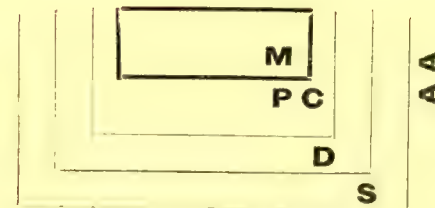
All assistants bow with the **D.** before and after the censing of the **P.**

The **T.** receives the thurible from the **D.** and retires to the sacristy.

The **D.** and **S.** go to their steps, the **C.** attends the Missal.

Incense was used in the Christian Church from the earliest times. From St. Basil we learn that it was stopped during the great persecutions, but was restored in the time of Constantine. In the 6th century it was customary for the Altar, the Gospels, the Elements, and the Ministers to be incensed.

INTROIT.



The **P.** signing himself with the Cross, says the Introit.

All stand in the same positions for the Lord's Prayer and Collect for Purity.

The **C.** tends the Missal at right hand of **P.**

The **D.** and **S.** on their respective steps, the **D.** stands slightly to the right of the **P.**, the **S.** slightly to the right of the **D.**

When the commandments are not rehearsed the choir meanwhile sing the Kyrie—

"Lord have mercy," three times to the Father.

"Christ have mercy," three times to the Son.

"Lord have mercy," three times to the Holy Spirit.

The Priest goes to the right side of the altar, signifying how God the Son, after His nativity, passion and resurrection ascended to the right hand of the Father.

The *Gloria Patri* is not said from Passion Sunday to Holy Saturday, nor in Masses for the Dead.

The Introit, or Entrance, was introduced by Celestine in 423, as a fitting accompaniment to the solemn Entrance of the celebrant.

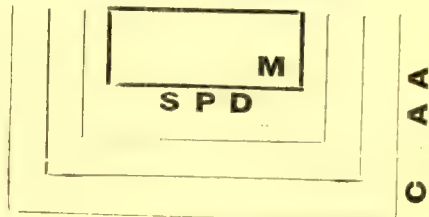
The Kyrie was the earliest form of supplicatory litany used in the East and West at a very early date. It was said in the Mass in or before A.D. 529.

IN THE LATIN RITE.

After the Commandments or Kyries, **D.** and **S.** come into line behind **P.** while he says the Prayer for the King. After which they pass to the middle, each on his own step.

In those Churches, where the **Gloria in Excelsis** is sung at this point, the **P.** sings the opening words, the **D.** and **S.** bow and go to right and left of **P.**, and say the Gloria with him.

GLORIA IN EXCELSIS.

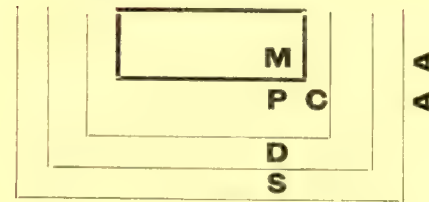


Having said it, the Sacred Ministers go by the shortest way to the sedilia, where they sit until the **C.** indicates the time for return to the altar. They return by the pavement to the front of the altar, genuflect, and ascend each to his own step.

The **P.** kisses the altar in the middle, turns by his right and sings, "*The Lord be with you.*" They then proceed to the Epistle corner for the Collects.

The Gloria is omitted during Advent and Lent, and in Masses for the Dead, also in Votive Masses unless the Mass be for a grave public cause, and the colour be Red or White.

THE COLLECTS.



When the **P.** begins the last Collect the **C.** goes to the credence for the Book of Epistles.

The **D.** ascends to the right of **P.** and turns leaves of Missal.

The **S.** receives the Epistles from **C.** The **C.** precedes **S.** to middle (**S.** holding Epistles against his breast), they return to position behind **P.**

The general rule as to the Collects is as follows :—

On all Doubles of whatever degree one only is said.

On Semi-Doubles, including all ordinary Sundays, three.

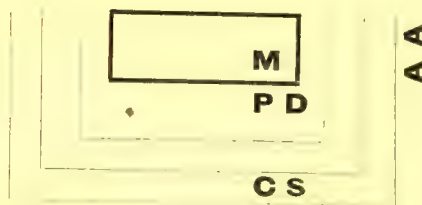
On Sundays in Octave two are said.

The first Collect is that of the Sunday or Feast-day.

The deacon and subdeacon stand in a line behind the priest at the Collects and other parts of the Mass, identifying themselves with the people in prayer to God.

The order of Collects was regulated by St. Gregory the Great.

THE EPISTLE AND GRADUAL.



The **S.** announces the Epistle saying, The Lesson of the Epistle of Blessed — the Apostle to the —, or The Epistle is written in the — Chapter of the Epistle of — the Apostle to the —, beginning at the — verse.

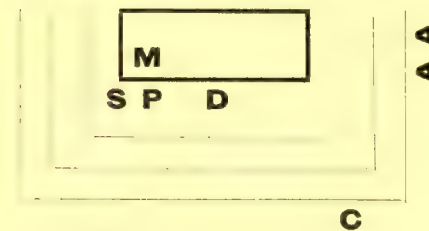
The **S.** sings the Epistle in a loud voice, after which is said, *Thanks be to God*. The Epistle finished, the **S.** closes the book, genuflects or bows in the middle, and goes to the Epistle corner of the altar and kneels. The **S.** kisses the **P.**'s hand laid on the book, and is blessed by the **P.** The **D.** withdraws slightly to make room for **S.** Rising, the **S.** gives the book to the **C.**, and moves the Missal to the Gospel side, setting it obliquely.

The **D.** turns to his left and descends for the Book of the Gospels.

The Epistle signifies the doctrine of the Apostles of our Lord. It is as a message sent to some other by letter.

It is asserted that St. Jerome, in the 5th century, arranged the order of the Epistles in the Mass. In the 8th century it had been appointed for the subdeacon to read the Epistle standing on a lower step than that on which the Gospel was sung.

THE CELEBRANT'S GOSPEL.



During the singing of the Gradual, Tract, Alleluia, or Sequence, according to the season—

The **P.** goes to the middle of the altar, says the prayers of preparation, and reads the Gospel.

The **C.** hands the Book of Gospels to the **D.**, who carries it to the middle of the altar, genuflecting or bowing before ascending the steps. Having laid the book on the altar, he stands there till the **P.** has read the Gospel. The **S.** moves Missal towards the middle of the altar. The **P.** goes to the middle of the altar. Incense is brought.

Incense is blessed in the positions taken as before, page 19.

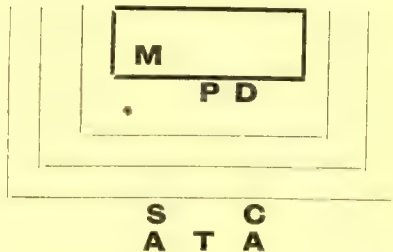
The Gradual is sung between the Epistle and the Gospel, whilst the ceremonies for rendering dignity to the Gospel are observed, and while the Book of the Gospels is carried to the place at which it is sung. It is a custom dating from at least the 6th century. On all ferial or week days, and from Septuagesima till Easter, the Alleluia is omitted.

If the Sequence be a long one the Sacred Ministers sit till the **C.** signs to them to rise and go to the altar. They go by the longest way. The **S.** removes the Missal, and all is done as noted above.

During Lent a Tract is substituted; that is a portion of a Psalm. Sequences are sung at:—

Easter Octave—*Victimæ Paschali*.
Whitsun Octave—*Veni Sancte Spiritus*.
Corpus Christi Octave—*Lauda Sion*.
Masses of the Dead—*Dies iræ*.

BLESSING OF DEACON BEFORE THE GOSPEL.



After the blessing of incense—

The **T.** passes to the pavement before the altar.

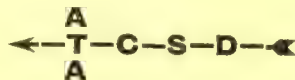
The **AA.** bring the tapers and stand at each side of **T.**

The **P.** turns to altar.

The **D.** kneels on the foot-pace towards the Epistle side, and says—*Cleanse my heart, etc.* Rising, he takes the Gospels against his breast, and kneeling on the foot-pace facing the **P.** says—*Sir, give me thy blessing.*

The **P.**, with joined hands, turns to **D.** and says—*The Lord be in thy heart and on thy lips, that thou mayest worthily and in a becoming manner announce this Gospel: in the name of the Father, and of the Son ✠ and of the Holy Ghost. Amen.* The **P.** rests his hand upon the Book, and the **D.** kisses it.

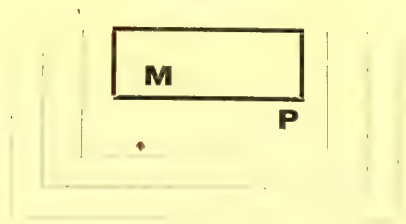
The **D.** bows to **P.** and descends the steps, where, with the **S.** and others, he genuflects, and they proceed to the north side of the sanctuary, in this order—



The Crucifix is not usually carried, in churches where it is the custom the crucifer follows the incense, the tapers are then carried on each side of the Crucifix.

The 6th General Council decreed that the same outward reverence must be given to the Text of the Gospel as to the Cross. It is God's Word.

AT THE GOSPEL.



A C
S D
A T

As the procession proceeds to the place for the singing of the Gospel, the **P.** passes to the Epistle side and turns to face the Gospels, when **D.** begins to sing it.

Arrived in the position as shown above, the **D.** gives the Book, open, to the **S.** saying—*The Lord be with you.* He gives out—*The Sequence of the Holy Gospel according to —, or The Holy Gospel is written in the — chapter of —, beginning at the — verse.* He makes the sign of the cross with the thumb of his right hand on the Gospel, on his forehead, mouth and breast, the **P.** doing the same, and all sing—*Glory be to Thee, O Lord*

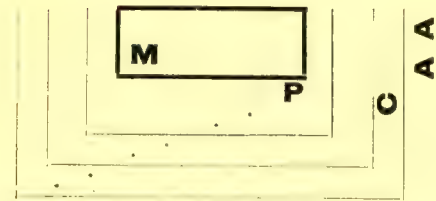
The **C.** having taken the thurible from **T.** hands it to the **D.** who censers the Book with three double swings, returning the thurible to **C.** who gives it to **T.**

After the Gospel is said—*Praise be to Thee, O Christ.*

The Gospel is sung towards the north to signify that our Lord preached to the Jews.

The rendering of thanks and praise before and after the Gospel is so curiously varied in the English Churches that effort should be made to bring them into line with the Latin Church.

AFTER THE GOSPEL.



S
D
T

At the conclusion of the Gospel the **S.** carries the Book direct to the **P.**, making no reverence when passing the altar, and presents the Gospels to be kissed, the **P.** saying—*By the words of the Gospel may our sins be blotted out.*

The **S.** closes the book, bows to **P.**, gives book to **C.**, bowing as he does so, and then stands on the lowest step, facing the **D.**

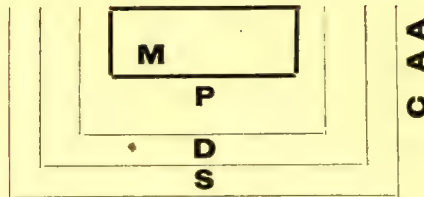
After the Gospel the **C.** and **AA.** go to middle, genuflect, and to Epistle side, where **C.** receives the Book and places it on credence.

After the **P.** has kissed the Book, the **D.** incenses **P.** with three double swings, returns thurible to **T.** The **P.** returns to middle, and **D.** ascends to his step behind **P.** The **S.** goes to his step behind **D.** Both genuflect.

The **T.** leaves the sanctuary.

Kissing the Gospel as an expression of the Church's fervent love for the Word of God is very ancient. It is not done in Masses for the Dead.

THE CREED.



The **P.** at the middle of the altar, extending, elevating and joining his hands intones the first words of the Creed, after which the **D.** ascends to right of **P.**, the **S.** to left.

At—AND WAS INCARNATE all kneel on one knee until after—WAS MADE MAN.

While the choir sing the Creed the Sacred Ministers descend from the altar on the Epistle side to the sedilia. The **C.** removes the birettas from the seats, gives that of the **P.** to **D.**, who, kissing it and the hand of **P.** presents it to him. The **D.** and **S.** take their birettas, and bowing to **P.** all seat themselves, with hands resting on their knees.

The **C.** stands at the right hand of **D.**

The **AA.** seat themselves according to the arrangements of the sanctuary.

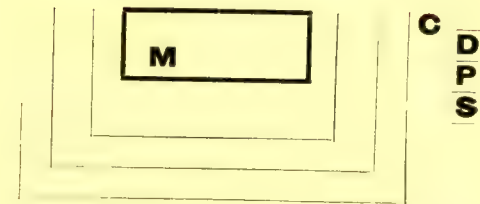
The Nicene Creed is the testimony and confirmation of the Gospel, a confession of faith in our Redeemer, and embodies the great doctrine of Divine revelation in the Most Holy Trinity.

Kneeling at the *was Incarnate* is in profound acknowledgment of Christ's great condescension in taking human form for our salvation.

The Creed is not said in Masses for the Dead, nor in Votive Masses unless the Mass be for some grave public cause, and the colour be Red or White.

It is called the Nicene Creed from the greater portion having been drawn up at the Council of Nicæa, A.D. 325, against the Arian heresy. It was confirmed by the First Council of Constantinople, A.D. 360, when the latter portion was added as a protest against the heresy of Macedonius.

DURING THE CREED.



When the choir sings *Incarnatus* the **C.** bows to the Sacred Ministers to indicate the time to remove their birettas and bow their heads. **C.** and **AA.** kneel. On Christmass Day and Lady Day the Sacred Ministers kneel.

Then the **D.** rising, places his biretta on his seat. The **S.** rises at the same time, both bow to **P.** **S.** keeps standing in his place. The **D.** and **C.** go to the credence, where the **C.** with both hands, gives **D.** the burse. The **D.** passing the **P.** bows to him and goes along the pavement to the middle before the altar, he ascends the steps, spreads the corporal, and places the burse against the shelf at the back. He genuflects, returns down the Epistle side, bows to **P.** and **S.**, and both **D.** and **S.** seat themselves.

The **AA.** stand while the **S.** stands.

At—together is worshipped, the **C.** indicates the birettas.

The Corporal—from the Latin word meaning "a body"—is a square of fine linen on which the Host, the Body of our Lord, is consecrated. It represents the fine linen cloth in which the Saviour's body was wrapped.

THE SERMON.

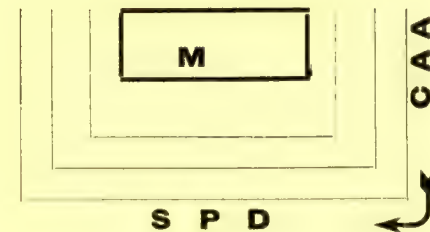
Should one of the Sacred Ministers preach the sermon from the altar steps or at the chancel gates, he does so in his vestments, after removing the maniple, accompanied to the place by the ceremoniarus.

Should he preach from the pulpit, he is assisted in taking off his distinctive vestment—Chasuble, Dalmatic, or Tunicle—and maniple, which are laid on his seat of the sedilia, and he is accompanied to the pulpit by the ceremoniarus.

After the sermon he returns to the sedilia and revests before any of the Sacred Ministers approach the altar.

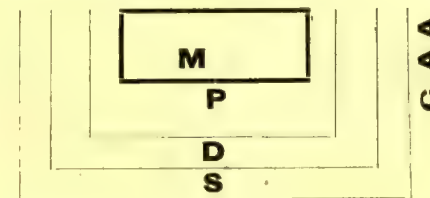
In some churches the Old English custom is observed of singing the Mass without any break, and preaching at the conclusion of Mass; which is a great relief to the celebrant.

AFTER THE SERMON.



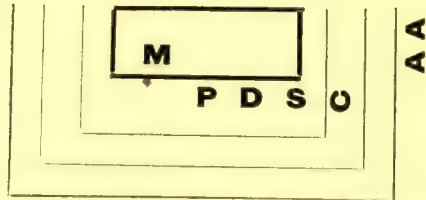
After the Creed (or Sermon) the Sacred Ministers take off their birettas, the **D.** and **S.** place theirs on their seats, the **D.** taking that of the **P.**, kissing his hand and the biretta.

They proceed along the pavement to the front of the altar, and, genuflecting, the **P.** ascends to the foot-pace, the **D.** ascends behind **P.**, the **S.** behind **D.**



The **P.** kisses the Altar, and turning to the people, says:—*The Lord be with you*, turns to altar and says: *Let us pray*, then reads the offertory sentence.

FOR THE OFFERTORY.



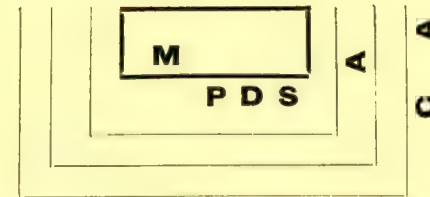
At—*Let us Pray*—while the choir sing the Offertory, the **D.** goes to the right of **P.**

The **S.** genuflects and goes to the credence, where the chalice and paten are covered by the long humeral veil. The **C.** assists the **S.** to place the humeral veil over his shoulders. The **S.** removes the chalice veil and gives it to the second **A.** who folds it on the credence. The **S.** takes the chalice by the knob with his left hand, covers it with the right hand side of the humeral veil and with his right hand on the top carries the vessels by the shortest way to the Epistle side of the altar.

If there are Communicants he carries the ciborium of breads, and gives it to the **D.** before the **D.** takes the vessels, who places it, uncovered, on the corporal.

The Humeral Veil was termed the Offertory Veil in the 8th Century, when it was of white linen; but about the year 800 it was of silk embroidered with a cross. The Humeral Veil is not used at Masses of the Dead.

THE OFFERTORY.



The **D.**, putting aside the veil, receives the vessels and sets them on the altar. He removes the pall and places it to the right of the corporal. He then presents the **P.** with the paten bearing the Oblation, kissing the paten and his hand. After the offering the **P.** places the Host on the corporal, and the paten on the Epistle side.

The first **A.**, with the cruets, has followed the **C.** to the Epistle side.

During the offering of the Host the **S.** cleanses the chalice with the purificator and gives it into the left hand of the **D.**

The **S.** takes the cruets from **A.**, presents the wine to **D.** with his right hand, who pours wine into the chalice and returns cruet to left hand of **S.**

The **S.** kisses and presents cruet of water to **P.** and invokes his blessing saying—*Bless, reverend father.* The **P.** blesses saying—*O God, who didst wonderfully create, etc.* The **S.** then pours a few drops into the chalice and returns cruets to **A.** The **D.** wipes in the inside of the chalice down to the surface of the liquid, with the purificator.

Water is mixed with the wine because the wine used at the Passover was so mixed, and, no doubt, thus mixed, was used by our Lord at the Institution. It symbolises "blood and

The **D.** with his left hand at the base of the bowl presents the chalice to **P.**, kissing the foot of the chalice and the hand of **P.** He supports the foot of the chalice with his right hand and lifts the chasuble with his left at the offering, and with the **P.** says:—*We offer unto Thee, etc.* He then covers the chalice with the pall, wipes the paten with the purificator, gives it into the hands of the **S.** and covers it with the end of the humeral veil.

The **S.**, bearing the covered paten against his breast, descends to his step before the middle of the altar, where he continues holding it till the end of *Pater Noster*.

water" which issued from the side of our Saviour on the Cross.

The water is blessed and not the wine, as the wine is to be consecrated, the water requires previous hallowing.

This custom was probably continued by the Apostles. It is mentioned by St. Justin about A.D. 150; by St. Cyril, about 412; the Third Council of Carthage, 255, etc.

The water is not blessed in Masses for the Dead, because all blessings are then omitted, as the dead are not subjects of benediction.

After the Offertory the paten is no longer needed on the altar until the time of Communion, for the Body of our Lord is consecrated on the linen cloth of His body. Meanwhile the paten is kept covered, protected from all defilement until required. This has been observed from the 8th century.

BLESSING OF INCENSE.

In the Blessing of Incense the positions of the ministers is the same as before, except **S.**, see page 19.

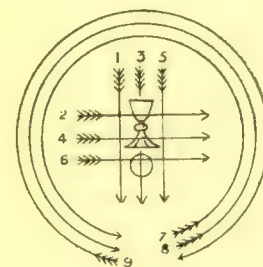
This incensing is the most solemn, and the blessing is with special words. The **P.** saying:—

By the intercession of blessed Michael the Archangel, standing on the right hand of the altar of incense, and of all His elect, the Lord vouchsafe to bless ☩ this incense, and to receive it in the odour of sweetness, through Christ our Lord.

The **C.** descends on the Epistle side after the blessing of incense.

INCENSING THE OBLATIONS.

Then the **P.** receiving the thurible from **D.**, who kisses it and the hand of **P.**, incenses the oblations. Making over them three crosses, and then round them three circles (the last in reverse order) thus:—

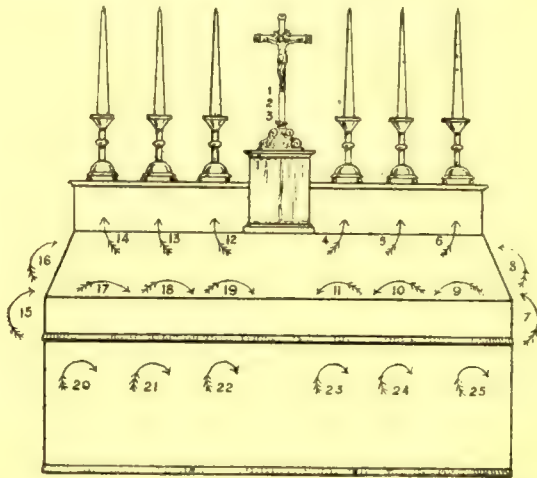


saying;—*May this incense, blessed by Thee, ascend to Thee, O Lord; and may Thy mercy descend upon us.*

INCENSING THE ALTAR.

When the **P.** incenses the crucifix the **C.** passes behind the **S.** to Gospel side and removes the missal.

At the same time the **D.** moves the chalice to the Epistle side of the corporal, replacing it in the middle. He lifts the chasuble over the right arm of **P.** during censuring.



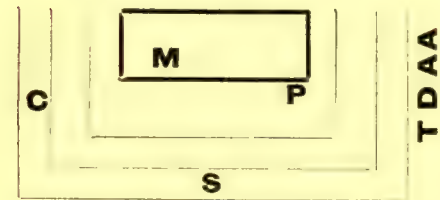
Both **P.** and **D.** genuflect before and after the incensing of the crucifix, and each time when passing the centre.

Incensing the crucifix three times the **P.** says Psalm cxi., v. 2.—

Let my prayer be set forth in Thy sight as the incense. Then, while incensing the altar, he continues:—

And let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips: O let not mine heart be inclined to any evil thing.

INCENSING THE PRIEST.



The **P.** restores the thurible to **D.** saying:—*May our Lord enkindle within us the fire of His love, and the flame of eternal charity.*

The **D.** receives thurible, kissing it and hand of **P.**, and thrice incenses **P.**

If there be any clergy in the stalls the **D.** accompanied by the **T.** will go to each in turn in order of their precedence, and cense them each with one double swing: returning to the sanctuary he passes to the right of the **S.** and censes him with two double swings, and returns the thurible to **T.** He goes to his step behind **P.**, genuflects, and is censed with two double swings by **T.**

If there are no clergy in choir the **D.** censes **S.**, after which the whole of the incensing is left to the **T.**, who first censes the **D.** and so forth.

The **T.** censes **C.** with one double swing, each of the **AA.** with one swing, the Choir, first on Gospel side, then on Epistle side, and from the chancel steps he censes the people with three single swings, one towards the middle, one to the Epistle side and one to the Gospel side. He then retires.

THE LAVABO.

After being incensed by the **D.**, and during the incensing of the ministers and the people, the **P.** remains at the Epistle corner to receive the lavabo. The second **A.**, holding a dish with his left hand, pours water over the fingers of the **P.** with his right. The first **A.** holding the napkin with which the **P.** dries his fingers, during which he secretly says Psalm xxvi., 6—12—*I will wash my hands in innocence.*

The **P.** then goes to the middle of the altar, and says:—*Receive, O Holy Trinity, etc.*

Turning by his right and completing the circle, with hands extended, the **P.** says, "*Pray, brethren.*" etc., and is answered by the **D.** or the **S.** if the **D.** has not returned to his place.

THE COLLECTION.

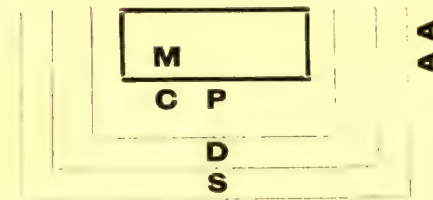
The money offerings of the people are directed to be offered by the **P.**, but they must not be left on the altar. The Fourth Canon of the Apostolic Canons orders that nothing is to be left on the altar except that which pertains to the celebration of the Sacrifice.

In some churches the collection is taken direct to the vestry.

The priest washes the thumb and forefinger of each hand that no dust or pollution from the chains of the thurible, or any foreign matter may remain on them for the most solemn portion of the Mass.

This cleansing of the hands is noticed by St. Clement, A.D. 200; St. Cyril, A.D. 412; and others.

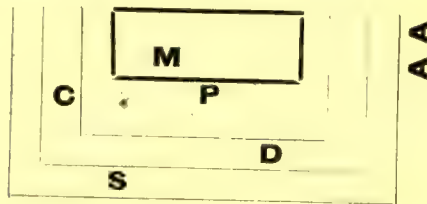
CHURCH MILITANT.



After the Lavabo the **D.** and **S.** keep in a line with the **P.** until *Ye that do truly.*

The **C.** turns the pages of the missal.

EXHORTATION, CONFESSION, ABSOLUTION,
COMFORTABLE WORDS AND SURSUM CORDA.



At—*Ye that do truly*, the **D.** moves to the Epistle and the **S.** to the Gospel side, each on their respective steps.

The **C.** tends the missal.

At the Confession and Absolution the **D.** and **S.** kneel in the same positions.

The **C.** steps from foot-pace and kneels at Gospel side.

After Absolution **D.** and **S.** rise, and stand in same places.

The **C.** again turns leaves of missal.

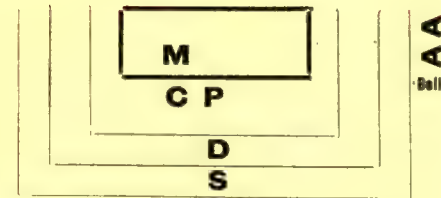
After the Comfortable Words the **D.** and **S.** go to the middle of their steps behind the **P.**

The deacon and subdeacon move to the sides so that the priest may face the people at the Exhortation and Absolution.

At the Comfortable Words the torch-bearers who have hitherto been in the choir go to the sacristy.

The Sursum Corda is considered to be Apostolic. St. Cyprian, 252, speaks of it, and it has been in every perfect liturgy of all times.

THE PREFACE.



During the Preface the **T.** returns to the sanctuary with the torch bearers (eight on high feasts, six or four if there is a limited number of youths) who range themselves on each side of the **T.** on the pavement, in a line before the altar. All genuflect, the **T.** goes to Epistle side.

At the end of the Preface the **C.** descends and goes to the Epistle side. The **D.** ascends to the right of **P.**, the **S.** to left of **P.**, or remains in his place.

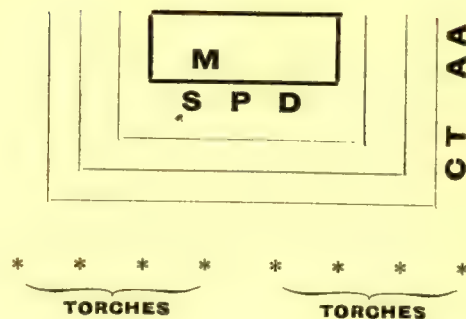
If there are no torch-bearers the **AA.** bring their candles to the front of the altar, and kneel in their respective positions on the pavement. The **C.** leaving the Gospel side comes to his place on the Epistle side and rings bell.

The Special Prefaces bear immediately on the doctrines of the great festivals to which they are appointed.

The Preface for the Nativity is also used on the Feasts of the Most Holy Name of Jesus, the Purification, Corpus Christi, and the Transfiguration.

The Preface, or introduction to the Canon of the Mass, has been used from Apostolic times, and the form given by St. Clement, about A.D. 200, is in almost the same words as those now used.

THE SANCTUS.



The first **A.** rings a bell three times to give notice to the faithful that the *Sanctus* is about to be sung, and that all should kneel.

During the Sanctus, if necessary, the **S.** turns the leaves of the missal with his *left* hand.

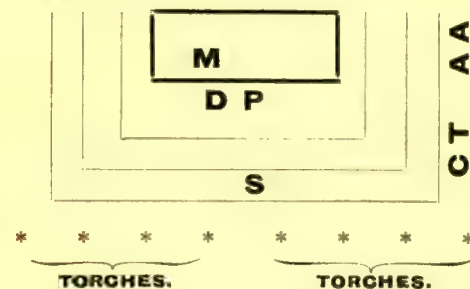
At the end of Benedictus the **S.** descends to his step in the middle of the altar; and the **D.** passes to the left of the **P.** and tends the missal.

The Preface concludes with two short hymns, the *Ter-Sanctus*, a hymn of praise addressed to the Blessed Trinity, and the *Benedictus*, the shout of the children hailing Christ on His entry into Jerusalem. "Blessed is He that cometh in the Name of the Lord" is an expression of thanksgiving that our Lord comes to us in the Blessed Sacrament.

The Sanctus is Apostolic, and has always formed part of the Liturgy.

The Hosanna has been sung in the Liturgy, at least, from the time of St. Basil.

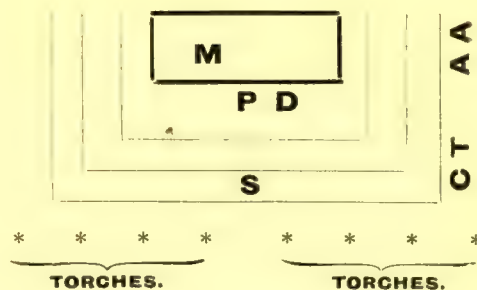
PRAYER OF HUMBLE ACCESS.



At the Prayer of Humble Access all kneel, the **D.** descending a step to do so.

At the end of the Prayer of Humble Access the **C.** puts incense into the thurible, the **T.** kneeling by his side (sometimes the **T.** goes to the middle and kneels between the torches, according to the accommodation of the sanctuary).

THE CONSECRATION.



As the **P.** spreads his hands over the oblations the bell is rung.

At the words—*Hear us, O merciful Father*, the **D.** passes to the right of **P.** and kneels on the foot-pace.

At the words of Consecration all ministers bend forward in a profound inclination.

At the Elevation of the Host the **D.** raises the chasuble, the bell is rung thrice. The **T.** incenses with three double swings.

The **D.** rises, removes the pall from the chalice, and kneels.

At the Elevation of the chalice the **D.** raises the chasuble, the bell rings thrice. The **T.** incenses with three double swings.

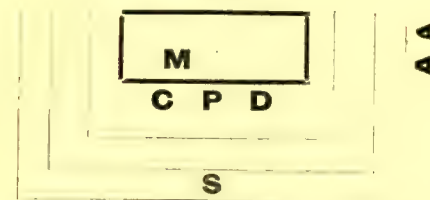
The **D.** rises with the **P.**, covers the chalice with the pall, and goes to left of **P.**, genuflecting before going and when he arrives (not in the middle).

All ministers stand.

The **T.** places himself in the midst of the torchbearers or **AA.**, with them genuflects and passes to sacristy.

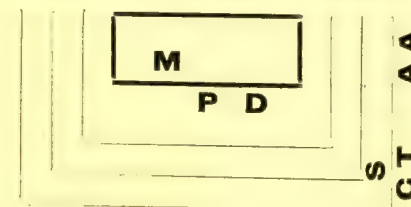
When the **P.** says :—*To us also Thy sinful servants*, the **C.** passes behind the **S.** and takes the place of **D.** who, when the **P.** says :—*By whom, O Lord, Thou dost always create*, genuflects and passes to the right of **P.**

THE CONSECRATION.



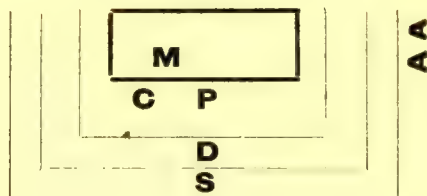
The **D.** uncovers the chalice. When the **P.** makes the sign of the cross three times over the chalice, which he holds by his left hand, the **D.** steadies the chalice by placing two fingers of his right hand on the foot.

POSITIONS AT SOLEMN REQUIEM.



At a Solemn Requiem the Host and Chalice are incensed by the **S.**, who having done so, rises, hands thurible to **T.** and goes to his place in the middle, genuflects and stands there till the *Pater Noster*.

PATER NOSTER.



When the **P.** comes to the *Pater Noster* the **D.** genuflects and goes to his step behind the **P.**

Towards the end of *Pater Noster* the **D.** and **S.** genuflect, the **D.** goes to the right of **P.**, the **S.** to right of **D.**

The **D.** uncovers and receives the paten from **S.**

The first **A.** removes the humeral veil from **S.**

The **S.** genuflects and returns to his step behind **P.**

The **D.** cleanses the paten with the purificator, and presents it with both hands to **P.**, kissing paten and hand. He places the purificator on the altar to the right of the corporal.

The **D.** remains at the right of **P.** to remove pall and steady the chalice.

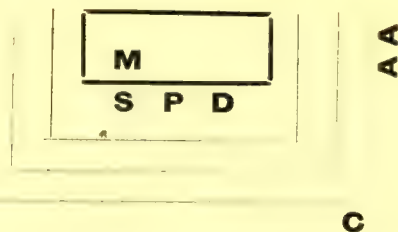
Just before the Commixture the **C.** retires a little and the **S.** genuflects, ascends to the left of **P.**, genuflecting again on the foot-pace.

The **C.** genuflects with the Sacred Ministers and passes to his place at the Epistle side.

The **P.** signs himself with the paten and slides it under the Host, uncovers the chalice, genuflects, and taking the Host, breaks it in the middle over

the chalice. He puts the part which is in his right hand upon the paten, breaks a portion of the Host from the part in his left hand. He places the part in his left hand on the paten by the side of the other particle, and holding the particle in his right hand, and the chalice in his left, he makes the sign of the cross with the particle of the chalice, saying:—*The peace ✠ of the Lord ✠ be always ✠ with you*, and puts the particle into the chalice. The **D.** covers the chalice. All genuflect together.

AGNUS DEI.



The **D.** and **S.** say the *Agnus Dei* with the **P.** inclining towards the Host, and striking the breast.

After the third *Agnus Dei* the **S.** genuflects, and retires to his step in the middle.

After the Prayer for Unity—if there be no Kiss of Peace—the **D.** passes to the left of **P.** and the **S.** ascends to the right of **P.** to uncover and cover the chalice at the communion of the **P.**

But—if the Kiss of Peace is given—

The **D.** kneels on the foot-pace to the right of **P.** whilst the Prayer for Unity is said, then he rises, kisses the altar with the **P.** (not laying his hands on the altar as he does so), then the **P.** placing his hand on the **D.**, inclines towards his left cheek, saying :—*Peace be with you.* and is answered by the **D.** :—*And with thy spirit.* The **P.** continues his prayers.

In Masses for the Dead "Give them rest" is said to the first two petitions, and lastly—"Give them rest eternal," and the following Prayer for Unity is omitted.

The Sacred Ministers do not strike the breast in Requiem Masses.

KISS OF PEACE.

The **D.** genuflects, descends and gives the "Peace" to the **S.** with the same formula. They both genuflect, the **D.** returns to the left of the **P.**

The **S.** gives the "Peace" to the **C.** and ascends to the right of **P.** to uncover and cover the chalice during his communion. (If clergy be in choir the **S.** gives the "Peace" to the superior amongst them, and he to the next in order). The **C.** gives it to the first **A.** and so it is passed to all the lay clerks who are ministering at the altar.

The Choir meanwhile sings the *Agnus Dei*.

The Pax or Kiss of Peace is given thus. The receiver bows : the giver places his hands on the shoulders of him to whom he gives it, and inclining towards his left cheek, says : "Peace be with thee," to which the receiver, who places his hands under the elbows of the giver, says, "And with thy spirit : " both giver and receiver bow with hands joined.

The kiss is not given in Masses for the Dead ; and it is also omitted in the great "*Triduum*" or Three Sacred Days of the Passion of our Lord, in abhorrence of the treacherous kiss of Judas.

The Kiss of Peace dates from Apostolic times, and was passed to all the congregation. In the 13th century a pax-board was kissed and passed to each in turn until the 16th century, when it ceased to be circulated amongst the people.

PRIEST'S COMMUNION.

Slightly inclining, the **P.** takes both portions of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then, striking his breast with his right hand, and slightly raising his voice, he devoutly says three times—*Lord I am not worthy,*

Then, with his right hand crossing himself, with the Host over the paten, he says:—*May the body, etc.*

He then reverently receives both portions of the Host, joins his hands and meditates. The **S.** uncovers the chalice and, after genuflecting, the **P.** collects whatever fragments may remain on the corporal, and wipes the paten with his thumb over the chalice, saying:—*What shall I render, etc.* He takes the chalice in his right hand, and making the sign of the cross with it on himself, says:—The Blood of our Lord Jesus Christ, etc.

Then he receives from the chalice, together with the particle in it.

The **S.** rises and covers the chalice.

COMMUNION OF THE FAITHFUL AND ABLUTIONS.

If any of the faithful communicate at High Mass the **P.** gives the chalice to the **D.**, and elevating a Host, turning towards the people, says: *Behold the Lamb of God, etc.*

Three times he says:—*Lord, I am not worthy,* and descending the altar steps administers the Holy Communion.

Taking the paten in his right hand the **S.** accompanies the **P.** while giving communion, holding it beneath the chin of each communicant. The **D.** follows with the chalice.

The Sacred Ministers return to the altar and the Ablutions are taken.

The **D.** goes to the left of the **P.**

The **S.** goes to the right of the **P.**

The **AA.** hand the cruets to the **S.**

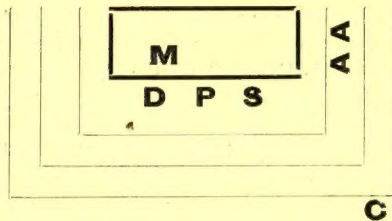
The **P.** holds the chalice in his right hand, extended towards the **S.**

The **S.** pours a little wine into the chalice for the first ablution.

The **P.** with both thumbs and forefingers extended over the chalice, and holding the bowl with the other fingers of both hands, turns towards the **S.**

The **S.** pours wine and water over the tips of the **P.'s** fingers into the chalice for the second ablution.

THE ABLUTIONS.



The **AA.** take back the cruets from the **S.**

The **D.** moves the missal to Epistle side, and goes to his step behind **P.**

The **P.** cleanses the chalice with the purificator and goes to missal.

The **S.** goes to the middle of the altar and cleanses the vessels with the purificator.

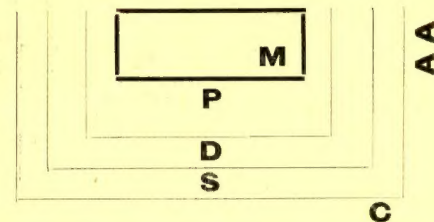
The **C.** ascends to the Epistle side and tends missal.

The second **A.** carries the chalice veil from the credence with both hands and lays it on the Gospel side.

The **S.** folds the corporal, covers the vessels, and carries them to the credence, and goes to his step behind **D.**

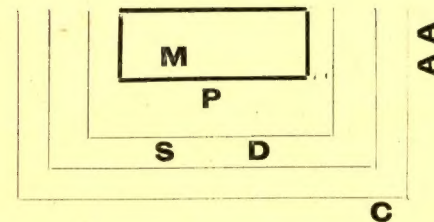
The **P.,** standing at the Epistle side, with **D.** and **S.** in line behind him, says the Lord's Prayer and Prayer of Oblation.

GLORIA IN EXCELSIS.



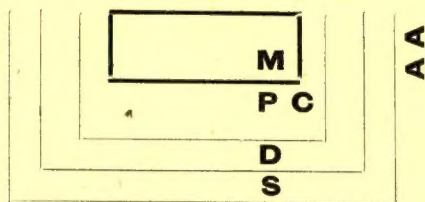
Going to the middle of the altar, the **D.** and **S.** stand in a line behind the **P.** while he chants the opening words of the *Gloria in Excelsis*, after which the **D.** ascends to the right of **P.** and the **S.** to the left.

THE BENEDICTION.



For the Benediction all kneel in the places where they stand, the **D.** and **S.** on the edge of the foot-pace.

FOR THE COMMUNION.



The **P.** reads the Communion. He goes to the middle, kisses the altar and says :—*The Lord be with you*, and returns to the missal for Post communion.

The **D.** goes to the middle with **P.** and with him returns to the Epistle side.

THE POST-COMMUNION.

After the Post-communion the **P.** goes to the middle of the altar and says :—*The Lord be with you*.

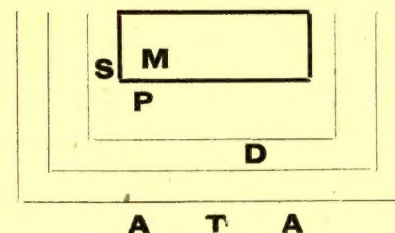
The **D.** and **S.** on their steps also go to the middle. If there is an altar card with the last Gospel, the **C.** closes the missal. If there is no card, or the last Gospel is other than St. John, the **C.** retires, and the **S.** removes the missal to the Gospel side.

In the time of St. Ambrose the "Communion" was the *Nunc Dimittis*. Later, a psalm was said which, in time, was curtailed to a verse bearing on the Mass.

The number of Post-Communion Prayers corresponds to that of the Collects.

In the Post-communion the **P.** asks for the fruits of the Sacrifice in the soul.

THE LAST GOSPEL.



The **P.** goes to the Gospel side.

The **D.** remains on his step.

The **S.** points out the Gospel. If the Gospel be on an altar card, the missal is left closed on the Epistle side, and the **S.** holds the card from which the **P.** reads the Gospel.

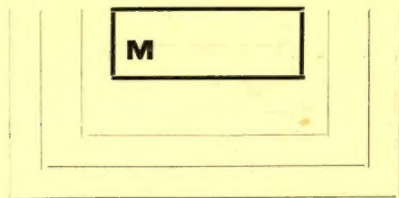
The **P.** crosses the text of the Gospel (if he read from the altar card he crosses the altar), and himself on the forehead, lips and breast, but he does not kiss the Book at the end.

At the words—*And the Word was made flesh*, all genuflect except the **S.** holding the card.

The **D.** responds to the announcement of the Gospel :—*Glory be to Thee, O Lord* ; but at the end he says :—*Thanks be to God*.

The Last Gospel is generally from the 1st chapter of St. John's Gospel. As this is the Gospel for Christmass Day the Gospel for the Epiphany is then read after Mass. When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read for the Last Gospel instead of that of St. John.

AFTER THE LAST GOSPEL.



The Acolytes with their tapers range themselves on the pavement, well back from the lowest step.

After reading the last Gospel the Sacred Ministers proceed to the front of the altar on the foot-pace, bow to the Crucifix, turn and descend to the pavement, and again face the altar, where the **C.** presents their birettas to them. All genuflect, and turning, proceed to the sacristy.